ANNUAL *of the* MARY J. DREXEL HOME *and* PHILADELPHIA MOTHER HOUSE *of* DEACONESSES

NINETEEN HUNDRED AND THREE

THE MARY J. DREXEL HOME AND PHILADELPHIA MOTHERHOUSE OF DEACONESSES.

ANNUAL

OF THE

Mary J. Drexel Home

AND

Philadelphia Motherhouse

OF

Deaconesses

1903

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SISTERS.

	NAME	ENTERED	CONSECRATED
1	Magdalene Steinmann, Sister Superior	Sept. 12, 1889	Oct. 3, 1889
2	Wilhelmine Dittmann	June 19, 1884	April 22, 1872
3	Marianne Kraetzer	June 19, 1884	April 22, 1872
4	Magdalene von Bracht	June 19, 1884	April 22, 1872
5	Katharine Bossert	Jan. 23, 1885	Jan. 13, 1889
6	Marie Sowa	Jan. 11, 1886	Jan. 13, 1889
7	Anna Baumgarten	Feb. 2, 1886	Oct. 3, 1889
8	Emma Carlson	Sept. 26, 1886	May 24, 1896
9	Else Dodenhoff	Jan. 13, 1887	Oct. 1, 1891
10	Christiane Doerr	M'ch 17, 1887	Oct. 1, 1891
11	Caroline Kloepping	Feb. 28, 1888	June 18, 1894
12	Anna Lenz	M'ch 2, 1888	June 18, 1894
13	Rosa Dittrich	Aug. 7, 1888	June 18, 1894
14	Marie Trojan	Nov. 16, 1888	June 18, 1894
15	Emilie Schwarz	July 6, 1889	Oct. 3, 1889
16	Julie Mergner	June 30, 1895	May 24, 1896
17	Maria Roeck	Oct. 1, 1889	May 24, 1896
18	Lydia Klein	M'ch 27, 1890	May 24, 1896
19	Marie Koenecke	May 5, 1890	May 24, 1896
20	Mary Barbchenn	July 15, 1890	June 6, 1897
21	Anna Marie Enderlein	July 23, 1890	June 6, 1897
22	Luise Frey	Sept. 20, 1890	June 6, 1897
23	Veronika Eich	Oct. 16, 1890	May 24, 1896
24	Margarethe Weller	M'ch 18, 1891	June 6, 1897
25	Elisabeth Mahncke	Aug. 18, 1891	June 6, 1897
26	Lina Beideck	Sept. 4, 1891	May 29, 1898
27	Elise Schlueter	Oct. 20, 1892	May 29, 1898
28	Friederike Ostermann	Nov. 23, 1892	May 29, 1898
29	Auguste Schulz	Jan. 2, 1893	June 3, 1900
30	Eleonore Diehl	Nov. 2, 1893	June 3, 1900
31	Charlotte Haack	Oct. 1, 1894	May 18, 1902
32	Lydia Strempfer	Oct. 19, 1894	June 3, 1900
33	Margarethe Schueder	Oct. 19, 1894	June 3, 1900
34	Margarethe Schultze	Aug. 9, 1895	May 26, 1901
35	Emma Tappert	Sept. 16, 1895	June 3, 1900
36	Ida Veit	Oct. 1, 1895	May 26, 1901
37	Flora Moyer	Oct. 1, 1895	May 26, 1901
38	Louise Wackernagel	Oct. 7, 1895	May 26, 1901
39	Julianne Bieri	Nov. 4, 1895	May 26, 1901
40	Gottliebin Koch	May 6, 1896	May 18, 1902
41	Elisabeth Kuhnle	July 6, 1896	May 18, 1902
42	Kathie Mauntz	July 24, 1896	May 18, 1902
43	Hannah Christmann	Sept. 19, 1896	May 18, 1902
44	Frieda Broecker	Sept. 19, 1896	May 18, 1902
45	Auguste Hirsch	Oct. 12, 1896	May 31, 1903
46	Christine Rothenbach	Nov. 11, 1896	May 31, 1903
47	Lina Kaeppel	Jan. 13, 1897	
48	Elisabeth Forster	July 1, 1897	

SISTERS.—Continued.

	NAME	ENTERED	CONSECRATED
49	Marie Kammerer	Aug. 16, 1897	May 31, 1903
50	Elisabeth Heun	Sept. 24, 1897	
51	Margarethe Zabel	Sept. 30, 1897	
52	Johanna Hertel	Sept. 30, 1897	
53	Edith Stagg	Oct. 1, 1897	May 31, 1903
54	Emilie Sueber	Oct. 8, 1897	
55	Alice Fisher	Oct. 9, 1897	May 31, 1903
56	Frieda de Zocher	Oct. 13, 1897	
57	Helen Waugh	Sept. 9, 1898	
58	Margarethe Heinbockel	Oct. 7, 1899	
59	Anna Sandmann	Oct. 12, 1899	
60	Hedwig Sommer	Sept. 22, 1899	
61	Ada Stetler	Feb. 1, 1900	
62	Anna Mayer	May 1, 1900	
63	Viola Sheaffer	April 23, 1900	
64	Marie Wizemann	Oct. 8, 1900	
65	Louise Altvater	Sept. 28, 1900	
66	Laura Bitting	Oct. 31, 1900	
67	Elfriede Kunitz	Aug. 7, 1901	
68	Marie Munz	Aug. 7, 1901	
69	Bertha Mueller	Sept. 2, 1901	
70	Louise Mellics	M'ch 10, 1902	
71	Martha Frey	Aug. 17, 1902	
72	Minna Vuebler	Sept. 1, 1902	
73	Marie Gerndt	Oct. 1, 1902	
74	Mary Cassel	Oct. 4, 1902	
75	Bertha Bieber	Oct. 6, 1902	

INTRODUCTORY REMARKS.

THE ANNUAL has been most kindly received on its several appearances and served to make our work in this country better known, and to win many Christian hearts for it. As the first editions are now exhausted, the Board has resolved to issue a new one. The first and second parts of the little book are essentially unaltered; the third part is the latest report for the year 1902. If other charitable institutions are accustomed to lay before their friends a regular report, this seems to be all the more necessary in our case, inasmuch as the peculiar character of our work, as a branch of the Female Diaconate, is still very little known and understood throughout our country. These pages, therefore, are intended to give the much-needed information on this subject.

On all sides there are signs of increasing interest in the work of Deaconesses. Inquiries are frequently addressed to us concerning its nature and principles, the history of the Deaconess work in general, and of our Motherhouse in particular. An attempt is here made to answer those questions and thereby to awaken and to deepen the understanding of the peculiar character of the work of Deaconesses.

This ANNUAL therefore proposes to give a brief survey of the *Principles* and the *History of the Female Diaconate* in general, together with a short history of our Motherhouse up to the year 1902. The report on its recent work, which follows, will not consist of dry statistical tables and numbers, but will offer a detailed description of the work done at the different stations.

The ANNUAL closes with the urgent call for active participation in this great and noble cause. May it please the Lord thereby to strengthen the interest in our work on the part of those who love it already, and to gain many new friends for active co-operation in this work of ministering love.

THE STAIRWAY.

PART FIRST.

DIAKONIA. MOTHERHOUSE. DEACONESSES.

A.—NATURE AND PRINCIPLES OF THE DIACONATE.

DIAKONIA means, in general, ministry, service; but even in the New Testament it denotes in a general sense the office (ministry) of the appointed Deacons (1 Tim. 3 : 8), or Deaconesses (Rom. 16 : 1), whose duties were to care for the poor and sick of the congregation. Current church-usage understands by the term "diaconate" the ministering in works of mercy under the control of the Church. Our present diaconate corresponds to, and springs from, the Biblical and apostolic office of Deacon (or Deaconess). It is the exercise of a love born of living faith in Christ, towards the helpless and needy of whatever kind, such ministry being undertaken as a life-vocation and officially recognized and regulated by the Church. As a service done in gratitude and love to the Lord, it is performed voluntarily, without compulsion and without reward. Where such service is given by women, it is called the Female Diaconate.

Every DEACONESS MOTHERHOUSE, our own included, is intended for the planting and development of the Diaconate, and offers to Christian women who wish to devote themselves to this ministry of mercy, the necessary training, the communion in the life of the Sisterhood, and a permanent home. In the first place then it is to be a training-school where Christian women are fitted for this vocation. The necessary provision for this is made by a preliminary course for beginners, and the continued instruction of all the Sisters. Again, the Motherhouse offers the blessings and advantages of a firmly organized and well-regulated communion, for the protection and assistance, the perfecting and improving of each individual. This communion rests primarily on the religious basis of a common faith and confession, and is constantly nurtured by the beautiful services of the Lord's house. Besides these bless-

ings, which it has in common with every Christian congregation, the Motherhouse offers a compensation for the home and family life, which those who enter it have given up for the sake of their vocation. A loving confidence and willing obedience to their superiors, and a sisterly attachment to their associates, give to the Motherhouse the desired home atmosphere, and to the individual member a feeling of belonging to this great family, united by the bonds of common faith, love and service. More surely even than the family-home, the Motherhouse secures to its daughters the protection of a home under all circumstances, especially in case of sickness or the enforced inactivity of age. At the same time the compact organization and strict order of the Motherhouse give to each Sister the necessary wholesome direction and sound basis for her whole life-work. Even the less gifted find their appropriate employment in positions which bring out their best gifts and qualities. Finally, the Motherhouse forms a center from which those who came to it from different parts of the country for training, can be sent out again wherever their services may be most needed and most efficient.

In the organization of our Motherhouse the general oversight and its representation before the world belong to the Board of Trustees. The Pastor and the Oberin are *ex-officio* members of the Board with the right to vote. At its regular monthly meetings the Board receives the reports of the Pastor and the Oberin, and discusses and decides all that belongs to the general management of the institution, especially the finances.

The institution is connected with the Lutheran Church (General Council), inasmuch as the Pastor must be a member of the Ministerium of Pennsylvania and annually reports to that body on the work of the institution. The inmates of the house constitute a congregation in which the Pastor is privileged to perform all ministerial acts. Pastor and Oberin together constitute the Directory of the Motherhouse. The latter, as Sister Superior, is at the head of the Sisterhood and the Mother of the whole institution with all its branches.

The superintending physician and assistant physician are officers of the institution, but have no part in its management.

A Deaconess is a Christian woman (unmarried, or widow without children) who, from love to her Lord and in gratitude to her Saviour, has made it her life-work to serve Him in His poor and needy members, and who, in order to carry out this vocation of ministering love, has voluntarily joined the Deaconess Motherhouse, performing her functions under its orders and maintaining her proper membership in it as long as she serves the Lord in this ministry.

Deaconesses are called Sisters because of their fellowship of faith and love in Christ as the daughters of one Motherhouse, and because they minister to those who are committed to their care in true sisterly love.

To designate their office the Sisters wear a special garb, which is, however, not the habit of an order. This garb or habit is meant to be nothing more than a dignified, practical, plain, and inexpensive dress, not subject to the changes of fashion, and corresponding in the main to the plain female attire in vogue during the first half of this century, when the Female Diaconate was revived. The habit has great value not only because of its neatness, but also because it secures to the Sisters a large measure of support and protection.

The Sisterhood is divided into nursing Sisters and teaching Sisters, according to the two principal spheres of their ministry, the care of the sick and the needy; and the instruction and training of the young.

The Deaconesses of our Home are to be Christian women of the Lutheran faith. After a preliminary time of probation, extending over six months, they are received as regular probationers, if they appear to be fit and sufficiently educated for this service. At this point they receive the garb of the Deaconesses, on the solemn and formal promise made by them to the Pastor and the Oberin, that they will faithfully obey their superiors, and all the rules and regulations of the house. Having for several years served acceptably as probationers, they are, on the decision of the Directory and with the consent of all the consecrated Sisters, set apart to their office by the laying on of hands.

The Deaconess differs from the Roman Catholic Sister of Charity in this, that she does not claim a peculiar holiness, or a special heavenly reward by reason of her service and vocation.

HALL WINDOW.

She knows well enough that her work is not in itself more holy and pleasing to God than any other in which true Christian faith and love are exhibited; that, like others, she cannot merit anything before God; and that her salvation is given by grace, through the merit of Christ alone, which she has apprehended by faith. Another point of difference between the Deaconess and the Roman Catholic Sister is this, that the former does not separate herself from the world and her own family, but performs her service in the world in true evangelical liberty, keeping up her connection with her family as far as her vocation, like any other vocation, permits her to do so. It is true, she makes a promise of faithful obedience, but this vow is essentially the same as every Christian takes upon himself in his baptism and renews in his confirmation. She has vowed to be faithful in the service of her Lord and obedient to His will. But she has not bound herself to that particular vocation or any special performance by a special vow that would at any time constrain or coerce her free will. Whatever she does in the service of her Lord is done with the full liberty of the Christian.

It is true she has renounced marriage for the sake of that vocation which is to be her life-work. But she does not thereby imagine that she lives in a more holy and meritorious estate than any believing, faithful wife. She is free at any time to give up her vocation, whenever after prayerful consideration she is convinced that the Lord is pointing her to a married life, to serve Him in that estate. No one has a right to blame her for that, and she will be honorably dismissed, provided that she has been acting fairly and honestly toward her Motherhouse.

The Deaconess also willingly binds herself to live a plain and simple life, without extravagance and luxury, as an humble handmaid of the Lord, because her vocation and ministry demand this of her. But no one urges upon her a self-imposed, meritorious poverty; she retains full possession of her private means and the free disposition of the same.

From the "Trained Nurse" the Deaconess differs in this, that whilst receiving her necessary support from the Motherhouse, she does not take any payment for her services done to the Lord, nor will she accept gifts from those who are committed to her care. Her only reward is the blessed consciousness: I am

privileged to serve my Lord and to do my modest share in the work of His kingdom.

This latter principle distinguishes the work of the Deaconess also from all purely humanitarian efforts in similar spheres of philanthropic work. In distinction from these and from the work of the trained nurse, the Deaconess is also called to care for the souls of those whom she nurses. She is the assistant and co-worker not only of the physician but also of the pastor. But the ministry of the Word is not committed to her independently, nor is she expected to make proselytes for her denomination. She nurses all her sick without distinction of creed; and wherever it is desired, she is bound to procure for her patient a clergyman of the denomination to which he belongs.

B.—HISTORICAL REVIEW.

I.—The Diaconate of the Ancient Church.

The Diaconate, considered as a service of gratitude rendered the Lord, is as old as Christianity. The work of the Son of God, who came to minister and to give His life as a ransom for many, from the very beginning influenced grateful hearts to render Him a counter-service. Of such loyal servants of Him who was their Lord and Master, Scripture tells us that they served Him in faithful imitation and in complete surrender of their entire being. Thus it is said of the mother-in-law of Peter that after her recovery "she served them," *i. e.*, the Lord and His own. And especially were the women to whom the advent of the Lord Jesus brought the greatest gift in freeing their souls and bodies from shameful slavery, ever ready to render service to Him during His sojourn on earth (Luke 8 : 2, 3). They were His true followers even up to the cross (John 19 : 25 ; Luke 23 : 49).

Thus the office of the Diaconate, instituted for the systematic care of the poor, is one of the very oldest in the Church. In fact, it was this office which was first of all separated from the distinctive office of the Apostolate, which at first embraced the entire congregational service. But with the rapid growth of the congregation at Jerusalem, the demands on the Apostles became correspondingly great, and when finally the insufficiency of their limited oversight in the care of the poor members of the Church gave cause for dis-

satisfaction, the twelve instituted the office of Deacons, by having seven men chosen "to serve at tables," *i. e.*, to have the supervision of the right distribution of food, clothing, etc., to the poor in the congregation (Acts 6 : 3–6). In this passage we find mentioned the necessary qualifications of deacons ; they must be "men of honest report, full of the Holy Ghost and wisdom," to which St. Paul (1 Tim. 3 : 8–10, 12, 13) adds further conditions and regulations belonging to this office.

While nothing is said in the New Testament concerning the establishment of the office of *Deaconesses*, there is in Rom. 16: 1, 2, a direct mention of a duly appointed sister : "Phebe, our sister, which is a servant (*Greek :* diakonos) of the church which is at Cenchrea." (The form "diakonissa" belongs to a later time.) The sister mentioned here, the first deaconess known to us, is entrusted with the high and sacred duty of delivering the letter of the great Apostle to the congregation at Rome.

We hold to the opinion expressed by the best exegetes that 1 Tim. 3 : 11 is also to be taken as a reference to the office of deaconesses. The entire contents of this passage seem to prove clearly that the correct translation is not "their wives" (A.V.), but "the women" (R.V.).

In the time immediately following the apostolic era, up to the fourth century, we find but one mention of deaconesses, and that in the report of the Roman Governor Pliny to the Emperor Trajan concerning the life and habits of the Christians. The conscientious official is unable to discover any evil among them in spite of his persistent efforts and inquiries, even the rack, so characteristic of the Roman method, proving unavailing. "In order to get at the truth of the matter," he writes, "I deemed it necessary to put to the rack two maids, called by the Christians *diaconissae*. But I was unable to get anything out of them, save a most corrupt and boundless superstition."

In the fourth century this office attained its highest development. While the deacons had come more and more to fill the rank of the lower clergy, assisting in the ministration of the Word, the deaconesses had remained within the sphere of the original duties of the office, namely, that of helpers by the side of the regular clergy. We read that they were inducted into their office by the bishop, with prayer and the laying on of hands ; and the

THE CHAPEL.

"Apostolic Constitutions" dating from those times, give us word for word the intercessory prayer made for deaconesses, the prayer which we still use in the consecration of our Sisters. The same ancient document bears testimony to the manifold worth of the deaconesses in all manner of church services with these words: "We need deaconesses for many things." Their duties consisted in keeping the door of the sanctuary, acting as mediators between the female members of the congregation and the bishops, preparing female catechumens for baptism, and assisting in their baptism. To this we may naturally suppose was added the congregational care of the sick and poor, especially among women and children.

There were many deaconesses in those times. As an example we may mention the sisters, forty in all, who stood under the supervision of Chrysostom, while the latter was bishop of Constantinople (397–407). Many of these sisters were members of the highest circles. Shining examples of true deaconesses in those times were the widow Olympias, the faithful helper of her bishop, Chrysostom, in the service of the Church and in the struggle against unbelief and the immorality of the court; and Makrina, left by death a virgin bride, the deeply devout sister of Basil the Great, and of Gregory of Nyssa.

But this period was not to remain long. As early as the fifth century there began the rapid decline of the Diaconate. The causes were: (1) The removal of the Church center from the East to the West, where women were permitted to move more freely among men, making the office of a female mediator between the women and their pastor unnecessary; (2) the marked decrease of adult baptisms in favor of the baptism of children; (3) and above all, the rapid growth of monastic orders. A living faith in the Saviour, and practical, heartfelt love for Him, were now to give place to self-righteousness, super-holiness, and separation from the world.

But few remnants of the office remained in the Western Church up to 800 and in the Eastern Church to 1200. "The office of evangelical love was killed by the gravediggers of evangelical faith. Where living faith is the tree, there alone the office of evangelical love, regulated by the Church, will find means of flourishing; for this is a love which serves not for the sake of wages

and honor, but in gratitude for divine grace experienced in the heart."

II.—The Revival of the Female Diaconate.

This revival did not come with the Reformation, and yet the Reformation did the best work for the future renewal of the office. The abrogation of works of merit and the emphasis laid on the merit of Christ alone, on faith in Him, and on a grateful willing communion of faith with Him, certainly laid the foundation for the Diaconate of our time. "Good, pious works never make a good, pious man, but a good, pious man performs good, pious works. Faith is a sure, desperately bold confidence in the grace of God, so sure of it, that it would for this trust die a thousand times. And for this reason, without any coercion, a man is made willing and eager *to do good to everyone, to serve all*, to suffer many things, for the love and praise of God, who has shown him so much grace. Therefore it is quite impossible to separate works from faith, just as impossible, in fact, as it would be to separate heat and light from fire." These golden words of Luther were as much a means of establishing the Diaconate, as of destroying monasteries and nunneries. In fact, the great reformer had the very highest opinion of the peculiar gifts and duties of woman in such service. "Women," he says, "who love godliness, generally have the special grace to comfort others, and to soothe their pains." At the same time he freely confesses that "we have not the necessary persons for such an office (*i. e.*, for the establishment of the Diaconate). Therefore I will not trust myself to begin it until our Lord God makes real Christians." It is true, we find isolated beginnings in this direction made in that glorious time of the new life of the Church, but they soon disappeared, and thus the traces of this office in the Reformed Church of the Lower Rhine region and of Holland were sporadic and temporary. It was only in Mennonite congregations of Germany and Holland that the office was preserved up to the century in which we live, and it was here that Fliedner first came into touch with this institution, which, in the providence of God, he was to transplant into the Evangelical Church of Germany. Scarcely had the evangelical portion of the German people, led through severe judgment and divine help in the wars of liberation, awakened to a new life

of faith; scarcely had the gauutlet thrown down by modern Rationalism been taken up boldly by the old true faith of the fathers, when the life of love began anew also in the Church. The lack of a well-ordered system of works of mercy by women was everywhere felt in orthodox circles. Pious members of the Church, the Minister von Stein and Amalie Sieveking made efforts to provide for this want, but without effect. Their energies were spent in the effort to imitate in the Evangelical Church the sisterhoods of mercy. "We wish," said Amalie Sieveking, "to have something of like nature in the Protestant Church." However, the manifest blessing of God was first to rest on the work when it became grounded on the Diaconate of apostolical times and ceased to be merely an imitation of the Roman Catholic institution.

The first to turn the work into this channel was Johann Adolph Kloenne, pastor in the Lower Rhine Province (died 1834). This faithful servant of the Lord, with a warm heart for every means of building up the kingdom of God, saw clearly the necessity of a re-establishment of the Female Diaconate, and published as early as 1820 an essay on "The Revival of the Deaconess Work of the ancient Church in our Ladies' Aid Societies." This essay he sent to persons of influence, belonging to the orthodox wing, and they assured him of their complete and hearty approval. He found a strong champion and co-worker in the person of the noble Count von der Recke Volmerstein, who had done much for the practical assistance of Christian philanthropy in founding the Rescue Mission in Düsselthal. In 1835 he began writing and working for a renewal of the office of Deaconesses and soon received the support of the pious Prussian king, Frederick William IV. We quote the following from a letter written by William to the Count: "The revival of this office has been a cherished ideal with me for many years, for I am confident that it is one of the many things which our church communion really needs and lacks."

But the realization of the great plans fostered by these brave Christian men was to be effected by that faithful witness of the Gospel, Theodore Fliedner, born January 21, 1800. As a youth of twenty-two, he became pastor of a small evangelical church in Kaiserswerth, in the very center of a district populated by Roman Catholics. The little flock was in dire distress. Even the Church authorities had given it up and declared that the congregation

IN THE OLD PEOPLE'S HOME.

could not sustain itself. In fact, the small chapel was threatened with a sheriff's sale. But the faithful young pastor, who had but just arrived on this field of labor, could not bear to witness the death of his congregation. In the year 1823 he started on a collecting tour to Holland and England, and by God's grace the financial object of his mission succeeded perfectly—thanks to the love of those of the same household of faith, and to his great gift of reaching men's purses by touching their hearts.

This was not, however, the most important result of this journey. It served to strengthen the young man's faith by bringing him into contact with numerous upright and pious Christians and fired his ambition to enter personally into the work of Christian philanthropy, of which he had seen many evidences abroad. This resolution he began to carry out immediately by devoting himself with much zeal to the work among criminals. Twice every month he would journey to Düsseldorf and pay a visit to the prison there, preaching to and praying with the inmates. He also became the founder of a prison society for the Rhine country and Westphalia, which still exists and has been the means of doing much spiritual good among criminals.

The same year brought Fliedner into friendly intercourse with Pastor Kloenne, and it was the latter's influence which led to his interest in deaconess work. The following year found the indefatigable worker on a new collecting tour in Holland. It was on this occasion that he fell in with the Mennonite Deaconesses mentioned above. He writes of this interesting experience as follows: "Besides this there are in these congregations deaconesses, elected by the church council, and placed under its supervision, whose work it is to care for the female poor. They receive no pay, belong to the best families in the congregation, and show much willingness to perform their work, which requires great personal sacrifice of time," etc.

In the meantime he devoted himself with renewed love and care to the work among the prisoners, and endeavored to secure means of providing for liberated female prisoners. But when no other opportunity was at hand he declared himself ready to establish an asylum with this object in view at Kaiserswerth. In this great undertaking he was ably seconded by his devoted wife Friedericka, *nee* Münster; and before the necessary funds and shelter were

at hand the first inmate made her appearance, 1833. What was to be done? This first dismissed criminal, who was soon followed by another, found shelter in a little house of the pastor's garden. A matron was put in charge, and Fliedner and his wife gave their personal assistance. Before long the inmates were able to move from the little garden-house, the cradle of the institutions at Kaiserswerth, into an asylum specially built for their accommodation. From this time on one work of mercy followed another. In 1835 Fliedner opened a knitting school in the garden-house, and in the spring of 1836 this had developed into a Little Children's School. Next he turned his attention to the sick, and from the very beginning he combined the proposed building of a hospital with the establishment of a deaconess house. In April, 1836, he bought the largest and finest house in the town for this purpose, in full trust in the help of his Lord, and in May was founded the Rhenish-Westphalian Deaconess Society. The faithful couple had many wonderful experiences of God's manifest help in the manner of providing the necessary funds, and on the 13th of October, 1836, the hospital was opened. The first sister entered on the 20th. She was Gertrude Reichert, daughter of a physician, and the first deaconess of modern times. "She was the first grain of mustard seed sown, small and still, but in faith and in imitation of the church of the Apostles. Therefore it has a great promise."

A comparison between the ancient and modern form of the Female Diaconate may not be out of place here. Such a comparison will show the following differences between the two: In the ancient Church a deaconess was chosen from the ranks of the congregation which she was to serve; now she is sent from the Motherhouse, having been chosen by it, to the congregation that desires her help. The deaconess of the ancient Church lacked the special preparation for the calling which every modern deaconess receives. While the former wore no special garb to indicate this office, our deaconesses wear a regularly prescribed garb.

However, all these changes are distinctly of an external nature, and demanded by the conditions of modern times. And in spite of these changes, the deaconess of to-day has as true a claim to this ancient title as the ministers of the Gospel have a perfect right to the claim of being the followers of the presbyters

and bishops of the ancient Church, though there may be many differences between the office of the clergy of our time and that of the apostolic era. The only essential difference between our modern deaconesses and those of the ancient Church is this, that the latter formed an integral part of the organism of the Church, whilst in our time, for the present at least, it seems more expedient to gather the deaconesses in the associations represented by our Motherhouses.

It would lead us too far to follow in detail the history of the origin and growth of the different Motherhouses. We close this historical review with a few statistical figures to show how wonderfully God has blessed the work of the Female Diaconate. If ever the Scriptural promise has been fulfilled: "A little one shall become a thousand" (Isaiah 60: 22), it has been in this case. Out of a small, poor beginning, despised by the world, ridiculed by the Church of Rome in the sure expectation of an early failure, a great work has been developed by the grace of God, branching out in every direction.

In 1864, when Fliedner died, there were, in addition to Kaiserswerth, not less than 31 Deaconess Motherhouses, with 1,597 Sisters in 406 stations, with a total income of $200,000. Of these 425 Sisters, 3 stations and about $41,000 belonged to Kaiserswerth.

Thirty years later, in 1894, there were 68 Motherhouses, with 10,412 Sisters, in 3,461 stations, with about $2,200,000 income; and at the close of 1900, sixty-four years after the work began, there were 76 Motherhouses, with 13,000 Sisters, in 4,527 fields of labor.

During the three years from 1891 to 1894 the number of Sisters increased 22.8 per cent.; from 1894 to 1898, 25.7 per cent. Thus it appears that in spite of recent movements having a somewhat similar character, Christian women are pressing into the Motherhouses in ever-increasing numbers.

In 1901 the following houses had the largest number of Sisters: Kaiserswerth, 1,071 (1,005); * Bielefeld, 900 (777); Stuttgart, 735 (642); Königsberg, 658 (531); Dresden, 530 (472);

* The figures in parentheses are the statistics of 1898.

A WARD IN THE CHILDREN'S HOSPITAL.

Neuendettelsau, 505 (453); Breslau, 440 (396); Christiania, 414 (371); Hannover, 372 (331); Berlin-Bethanien, 340 (326). How the younger houses keep pace with the older is illustrated by the second Westphalian Deaconess House in Witten. Founded in 1890, it had 3 Sisters in 1891; 58 in 1894; and 197 at the close of 1901.

These numbers tell their own tale. Whoever is able to appreciate what they mean—what healing and alleviation of distress in soul and body, what faithful labor in the name and for the glory of our Saviour, what divine blessings both on the Sisters and on those to whom they ministered, will acknowledge: "This is the Lord's doing; it is marvellous in our eyes." But at the same time it will be impossible for him to pass this work without proper attention and consideration. He will be compelled to say: Where there is such signal grace and blessing from on high, there the cause must be the Lord's, and I must remember it prayerfully, and must co-operate with it, seeking others or devote myself to this blessed ministry of the Lord.

For the benefit of those of our readers who desire further information on this subject we recommend the following books, which can be ordered through our house:

Schaefer: Die weibliche Diakonie. Three volumes.

Disselhoff: Jubilate. (Published at the fiftieth anniversary of the Kaiserswerth Motherhouse.)

F. Meyer: Von den Diakonissen und ihrem Beruf.

E. Wacker: Der Diakonissenberuf.

Schaefer: Im Dienst der Liebe.

O. Jordan: Aus dem Leben in einem Diakonissenhause.

Fr. Meyer: Deaconesses and their Calling. Translated by Emma A. Endlich. Milwaukee, Wis.: Geo. Brunder.

E. Wacker: The Deaconess Calling, its Past and its Present. Translated by Emma A. Endlich. Appendix by A. Spaeth, D.D. Mary J. Drexel Home, Philadelphia. Single copies, $0.50; by the dozen, $0.40; by the hundred, $0.30.

H. E. Jacobs: The Female Diaconate of the New Testament.

Proceedings and Papers of the First Conference of Evang. Luth. Deaconess Motherhouses in the United States. Philadelphia, 1896.

Proceedings and Papers of the Second Conference. Milwaukee, 1897.

Proceedings and Papers of the Third Conference. Omaha, 1899.

Proceedings and Papers of the Fourth Conference. Baltimore, 1903.

PART SECOND.

HISTORY OF OUR MOTHERHOUSE.

A.—THE FIRST DEACONESSES IN AMERICA.

In the year 1849 the first Kaiserswerth Deaconesses arrived in the United States. They labored in the service of institutions of mercy, established by a Lutheran clergyman, the late Dr. W. A. Passavant, who died June 3, 1894. (See biographical sketch by Dr. A. Spaeth in the *Messenger*, 1894.) His name will always be mentioned in connection with the Deaconess cause in this country as that of a zealous and faithful laborer in the Lord's vineyard, who was the first to recognize the value of the ministry of the Sisters, and to labor vigorously for the introduction of this work from the fatherland into this country.

Being in attendance at the meeting of the Evangelical Alliance in London, 1846, he was encouraged and inspired to undertake the establishment of institutions of mercy. And as he journeyed on to Kaiserswerth he gained an insight into the work of the Deaconesses. He at once asked Fliedner for a number of Sisters for hospital-service in America, and in June, 1849, Fliedner himself brought the first Deaconesses into this country to the city of Pittsburg, where they took charge of the Infirmary and Deaconess Institution, established by the Rev. W. A. Passavant. On July 17, 1849, the hospital was dedicated in the presence of Fliedner, to whom the Female Diaconate owes its reorganization in this century. In the month of May, 1850, the first American probationer, Louise Marthens, was consecrated as a Deaconess, and in 1857 an additional Sister was sent from Kaiserswerth. But the work made no further progress from a lack of proper training and pastoral care.

Dr. Passavant, who was constantly engaged in founding new institutions, could not possibly find the time for the quiet work of building up the existing houses. And yet the proper development of the Deaconess cause with the necessary technical and

religious training of the Sisters requires the whole strength of a man. The time had not yet come for this work to take a firm and deep root in this country. Since 1893, however, the Milwaukee Hospital, founded by Dr. Passavant, has begun to develop into a Deaconess Motherhouse.

In addition to this we mention the following Lutheran Deaconess Houses, which carry on the work of the Female Diaconate essentially on the same principles with us :

The Immanuel Deaconess Institution at Omaha, founded in 1888 by the Rev. E. A. Fogelström. It serves the Swedish Lutheran Church in several fields of labor. The first Sisters of this institution received their training in our Motherhouse.

The Norwegian Lutherans have three institutions, a Deaconess House in Minneapolis, Minn., which since 1896 has had Pastor Tollefson as Rector ; a Deaconess Hospital in Brooklyn, N. Y., which has not yet fully developed into a regular Motherhouse ; and the Motherhouse of the United Norwegian Church at Chicago, begun in 1897.

The General Synod of the Evangelical Lutheran Church in America, after several years of preparation opened a Deaconess Institution in Baltimore, Md., in the fall of 1895. Since the fall of 1896 this house has had its own rector, the Rev. F. P. Manhart, D.D.

B.—OUR DEACONESSES IN THE GERMAN HOSPITAL.

The German Hospital in Philadelphia was founded and chartered in 1860. In the following year it acquired its own building and property at Twentieth and Norris Streets. But during the Civil War the U. S. Government took possession of it and used it as a military hospital. Consequently the first patients were received into the German Hospital, properly speaking, only towards the close of the year 1866. A new era of prosperity and success was inaugurated in the history of the hospital in 1869, when Mr. John D. Lankenau was elected president. In 1872, the hospital was transferred to its present location at the S. W. Corner of Girard and Corinthian Avenues. Extensive changes were made in the building during 1874 and 1875. Ten years later, "in memory of his wife, son and daughter," President Lankenau added a large wing to the old building, which, at

THE GIRLS' SCHOOL.

the same time, received a fourth story. He also built a new operating room, fitted up with all modern improvements, and a laundry, stable, mortuary and boiler house, not to speak of many important improvements in the interior of the buildings.

And yet, perhaps, of even greater importance were the measures carried through by our venerable president, assisted by faithful and judicious counselors and co-workers, by which the inner administration of the hospital was reconstructed and the introduction of Deaconesses effected. In testimony of this the words of the president may be quoted, when at the dedication of our Motherhouse, he said: "By the entrance of the Sisters a more healthy system of management was introduced into the hospital and a complete change of the old system of nursing was inaugurated."

In the fall of 1882 the way was opened for the introduction of Deaconesses into the German Hospital by a change in the Charter, by which the co-operation of the Church was frankly and openly invited by the Hospital Board. Thus an opportunity was afforded for such changes in the internal administration of the hospital and its methods of nursing as would make it a possibility worthy of consideration to call Deaconesses from Germany.

The President, Mr. John D. Lankenau, and with him Consul Chas. H. Meyer, had already made several attempts to induce Kaiserswerth or some other large Motherhouse in Germany to give up some Sisters to our hospital. Consul Raschdau, of the German General Consulate in New York, had also taken a very special and active interest in our affairs, and in 1883 had made various attempts to secure Sisters for us. But on all sides our applications were refused. The Sisters were too urgently needed at home, and could not be spared for America.

In the spring of 1883, during a business trip to Germany, Consul Chas. H. Meyer undertook once more to secure Deaconesses for us. He visited Kaiserswerth, where Pastor Disselhoff, the son-in-law, and Rev. Geo. Fliedner, the son of the late Inspector Fliedner, carried on the blessed work of their father with so much success. But interesting and instructive as this visit was, its main object was without result, and in fact, it almost irresistibly forced upon us the disheartening conviction that all endeavors would be in vain. However, Consul Meyer did not give up hope, but continued his efforts unremittingly.

In Hamburg, not long after this, he learned through the Rev. C. Ninck, a warm friend of the Deaconess cause, that in the hospital at Iserlohn there was a small independent community of Sisters, under the direction of a Superior, Marie Krueger, who had been trained in Kaiserswerth, and that possibly this little band of Deaconesses might be in a position to accede to our proposal. A correspondence was opened with the Superior, which resulted toward the end of 1883 in an agreement that the Superior with six Sisters would come over to Philadelphia in the spring of 1884.

It was not easy for the Sisters to take leave of their field of labor in Iserlohn and of their old home. Repeated efforts were made by the Town Council and citizens of Iserlohn to shake their resolution. But the Sisters remained true to their word, and departed with the thanks of the town "for the excellent and self-sacrificing manner in which they had filled their office." On the 7th of June, 1884, the little company embarked on the steamer Pennland, in Antwerp, and after a safe voyage reached the harbor of New York on the 19th of June, landing at Jersey City. They were there received by the President of the German Hospital, Mr. J. D. Lankenau, and conducted to their new home in Philadelphia.

The names of the Sisters who, on the 19th of June, 1884, came as pioneers in the Deaconess work in Philadelphia, were as follows:

Sister Marie Krueger, from Ehrenbreitstein on the Rhine,
" Friederike Wurzler, from Deutschenthal, near Halle,
" Wilhelmine Dittmann, from Neuwied,
" Marianne Kraetzer, from Herzgerode, Harz Mts.,
" Magdalena von Bracht, from St. Vieth, Eifel Mts.,
" Alma Kohmann, from Eibau, Saxony,
" Pauline Loeschmann, from Writzen, Mark Brandenburg.

The last named left the Sisterhood soon after her arrival; and Sister Friederike Wurzler, whose services were invaluable to us owing to her rich experience, especially in surgical nursing, was obliged to return to Germany utterly broken down in health, and died there after a protracted sickness. We also lost the first Oberin and Sister Alma by death. The remaining three Iserlohn Sisters still belong to our house and serve it most faithfully.

They celebrated the twenty-fifth anniversary of their Deaconess activity on April 22, 1897.

The beginning of the work in our Hospital was in many respects very difficult for the Sisters. The new south wing was not yet completed ; the persons who until this time had charge of the house were, at least for a while, still on the spot ; and the way was yet to be gradually broken for a perfect understanding of the peculiar character of Protestant Deaconess work, not only among the physicians, but even in the Board of Trustees. The work made an important advance through the appointment of a standing Deaconess Committee, which was named by the President of the Board in February, 1885, for the purpose of formally organizing the Deaconess work in this country, winning new Sisters, securing probationers, and providing for their training. This committee held regular sessions every month, and made all the arrangements necessary in the interest of the Deaconess cause. The members of the Deaconess Committee were the following gentlemen : J. D. Lankenau, President and Treasurer; Chas. H. Meyer, Secretary; Rev. W. J. Mann, D.D.; Rev. A. Spaeth, D.D.; Rev. F. Wischan ; J. C. File, President of the German Society ; J. H. Tilge ; G. A. Schwarz ; and Sister Marie Krueger, the Superior.

A further advantage was gained for the Deaconess cause by a change in the mode of appointing resident physicians, this position having generally been occupied by three young doctors, just graduated. As such a plan was incompatible with the principles of the Deaconess work, it was so modified that one resident physician of riper experience was appointed for a longer time. From July, 1885, this place was satisfactorily filled by Dr. Geo. A. Bodamer, until he was succeded in 1889 by Dr. Carl Frese.

C.—PRELIMINARY HISTORY OF OUR MOTHER-HOUSE.

The most important step in the further development of the Deaconess work, however, was the determination of the President, Mr. J. D. Lankenau, to erect the necessary buildings for a Deaconess Motherhouse in connection with the contemplated Mary J. Drexel Home. The idea of founding an asylum for aged and infirm Germans, the proposed Mary J. Drexel Home, had been

OUR LITTLE ONES.

conceived by Mr. Lankenau several years before anyone thought of the Deaconesses. For this purpose he had bought all the lots adjacent to the German Hospital, and the amended Charter of 1882 contained a paragraph giving the management of this institution eventually into the hands of the Hospital Board.

The introduction of Deaconesses suggested to our President the establishment of a real Deaconess Institution in connection with the proposed Mary J. Drexel Home. There could be no doubt that if the work of Deaconesses was to take firm foothold among us, and become permanently established, steps should be taken as soon as possible toward founding a separate Motherhouse, where probationers could be received and trained, and where disabled and aged Sisters could find a home in the evening of life. The Deaconess Institution, as such, would have to be established and directed in a churchly spirit, if any growth were to be expected for it. And as the Sisters from the beginning had found their spiritual home in the Evangelical Lutheran Church of St. Johannis and their spiritual guide in its pastor, the Rev. Dr. A. Spaeth; as, moreover, since the amendment of the Charter in 1882, three pastors from the Evangelical Lutheran Ministerium of Pennsylvania were to be in the Board of Trustees of the Hospital, there was no question that the Motherhouse which was to be founded must stand in organic union with the Lutheran Church. But there was still the possibility that the Mary J. Drexel Home might have its own administration, different from that of the Deaconess Institution. The founder of both institutions, however, after mature consideration, decided that the Mary J. Drexel Home and Motherhouse of Deaconesses should not only be combined architecturally in one magnificent building, but should also be placed under one government. For these a special Board of Directors, as an independent corporation, was to be created, in which the Board of Trustees of the German Hospital was to be represented by three members. The carrying out of this measure required another change in the Charter of the German Hospital. This was proposed in the session of the Deaconess Committee of September 26, 1885, by Consul Chas. H. Meyer, and was adopted for submission to the Board of Trustees. At the same time Mr. J. D. Lankenau announced that he was ready to begin building the new institution as soon as the Corporation

of the German Hospital agreed upon the amendment. During the same session the name of the new institution was decided upon: THE MARY J. DREXEL HOME AND PHILADELPHIA MOTHERHOUSE OF DEACONESSES.

After the preliminary approval of the proposed amendment had been passed by the Corporation in the meeting of January, 1886, the first steps were at once taken for beginning the building. At the session of the Deaconess Committee on March 27, 1886, Mr. Lankenau announced his intention to entrust the design and execution of the building to the architect, Mr. G. Knoche. He was then unanimously chosen by the committee as architect of the proposed building, and Mr. Lankenau concluded the necessary contracts with him.

On the 20th of September, 1886, ground was broken, and on November 11th, the corner-stone of the new building was laid by Mr. John D. Lankenau with appropriate ceremonies. A full description of this solemn act was afterward published in German and English.

While the external building was making rapid progress important steps were also taken for the internal development of the Deaconess work, though the time following immediately after the laying of the corner-stone was in many respects full of heavy cares and anxieties. On the 30th of November, 1887, the Sister Superior, Marie Krueger, died, and until May, 1888, Sister Wilhelmine Dittmann acted *pro tempore* as Sister Superior. At the same time the internal affairs of the Sisterhood were regulated by weekly conferences of the older Sisters held under the direction of their pastor, Dr. A. Spaeth. Repeated efforts to secure experienced Sisters from the other houses in Germany proved mostly hopeless and unsuccessful. The committee having charge of this work became more and more convinced that the clear duty before us was to train our future Sisters ourselves from the probationers who would enter our Motherhouse. For this purpose it seemed to be highly important and necessary to secure at least one thoroughly trained Sister from a German Motherhouse, who would be fully competent to train our probationers (Probemeisterin). With a view to this end Dr. A. Spaeth, during the summer of 1886, visited the most prominent German Motherhouses, as Kaiserswerth, Bielefeld, Hannover, Altona, Stuttgart

and Neuendettelsau. At the latter place an understanding was reached with the Rector, Rev. F. Meyer, to the effect, that one of the ablest and most experienced Sisters from that excellent institution, founded by Loehe, should be sent over to stay with us a number of years and take charge of the training of our probationers. But in the end even this agreement came to nothing, as the state of health of the Sister selected for this work did not permit her coming to this country. But after all we owe our "Probemeisterin" to the Neuendettelsau Motherhouse, inasmuch as the Sister at present charged with this work received her training there. Meanwhile the need became more and more pressing. It was absolutely necessary to secure an able and competent Housemother or Sister Superior for our orphaned band of Sisters, and, if possible, at the same time, a suitable minister for the position of Housefather who could devote his whole time and strength to the training of the Sisters and to the systematic development of the Deaconess cause. For the former position, through the efforts of President John D. Lankenau and Consul Chas. H. Meyer, Wanda von Oertzen was secured. She arrived on May 26, 1888, and was solemnly inducted into her office on the evening of June 18, 1888. For the position of Pastor and Rector of the Motherhouse of Deaconesses, at the first meeting of the newly incorporated Board of Trustees, on the 18th of February, 1888, Dr. A. Spaeth proposed the Rev. Augustus Cordes, who, as the assistant of the late Pastor Ninck in Hamburg, had known the work of the Deaconesses from practical experience. The correspondence opened with him by resolution of the Board had the gratifying result that on the 7th of August, 1888, we had the pleasure of welcoming him at our House, where he cheerfully and vigorously entered upon the duties of his important office. Thus, almost simultaneously, the two most important practical problems for the continuation and development of the work were solved in a most satisfactory manner. We had secured an Oberin (Sister Superior) and a Rector for our institution, both of whom deserved our fullest confidence, and from whom the happiest results could be expected for the healthy and continued growth of our cause.

In the meantime important progress had also been made in the internal organization of the work. The former Committee on

Deaconesses, appointed by the Board of Trustees of the German Hospital, had given place to the incorporated Board of Trustees of the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses. At a meeting of the committee on January 22, 1887, a sub-committee had been appointed, consisting of Messrs. John D. Lankenau, Chas. H. Meyer, and A. Spaeth, D.D., to draft a charter for the new corporation, with the advice and co-operation of James Parsons, Esq. On October 20, 1887, the charter was finally adopted, and the following gentlemen were appointed members of the new corporation: John D. Lankenau, Rev. William J. Mann, D.D., Rev. Adolph Spaeth, D.D., Rev. Frederick Wischan, Rev. Hugo Grahn, Chas. H. Meyer, John C. File, Gustavus A. Schwarz and J. Henry Tilge. When the charter had been granted by the court the new corporation organized at its first meeting on February 18, 1888, by electing the following officers: President, John D. Lankenau; Vice-President, Chas. H. Meyer; Secretary, Rev. Hugo Grahn; Treasurer, Chas. Woerwag; Attorney, James Parsons, Esq. In a communication dated March 7, 1888, the President officially informed the Board of the German Hospital of the organization of the new corporation, at the same time expressing his sincere thanks for their kindness and willingness in conveying the lease of the western part of the Hospital ground to the new corporation, and closing with the hope that there would always exist the kindliest feelings and ready co-operation between the two sister institutions.

As the Deaconess cause thus gradually developed and shaped itself in this Western world, it also gained the confidence and recognition of the older Motherhouses in the German Fatherland, which had, from the beginning, shown a kind interest in our history. The General Conference of Deaconess Motherhouses which meets once in three years, at its Convention held in September, 1888, at Kaiserswerth, declared itself ready to invite our Motherhouse for the present to take part in the Conference as a guest, provided that our rules and regulations should be found in accordance with the principles recognized by the General Conference.

D.—OUR SISTERS IN THEIR OWN MOTHERHOUSE.

The Charter of the Corporation of the Motherhouse having been adopted in October, 1887, and our Sisterhood having received a new Oberin and their own spiritual adviser in the person of their Pastor, everything was ready for the formal organization and opening of the Motherhouse.

This event was signalled by the dedication of the magnificent building on December 6, 1888. With this date the real history of our House begins. At 3 P.M. on that memorable day the members of the Board, the officiating clergymen and the Deaconesses moved in procession to the Chapel. At the main entrance the architect, Mr. G. Knoche, handed the key to the President, Mr. J. D. Lankenau, who, in an admirable address, formally surrendered the building to the Board of Trustees with the promise that he would make provision for its maintenance and support. The Vice-President, Consul Chas. H. Meyer, responded in behalf of the Board, assuring the generous donor of their consciousness of the grave responsibility assumed, but also of their grateful recognition and appreciation of Mr. Lankenau's act, and concluding with the best wishes for the founder and the institution. This was followed by the formal consecration of the house with the liturgical order of the Vesper Service, the Rev. Dr. W. J. Mann making the German address, and the Rev. Dr. Jos. A. Seiss speaking in English. After this the new Rector, Rev. A. Cordes, was solemnly installed by the Rev. Dr. A. Spaeth.

On that memorable day the Sisterhood consisted of eight consecrated Deaconesses and twenty probationers, five of whom, being trained for the Swedish Motherhouse in Omaha, did not properly belong to our own House.

Meanwhile the work of our Sisters had been sought also in other places. In the spring of 1887 parish work was undertaken in the German Lutheran St. Paul's congregation. There, through the influence of the Rev. F. Wischan, a Deaconess Society had been formed which asked that a Sister might be assigned to them.

The first case of private nursing and the first work outside of Philadelphia was undertaken in January, 1889, when a Sister was sent to Poughkeepsie, N. Y., to take charge of a family stricken with typhoid fever.

PROBATIONERS' COURSE.

In April of the same year the first monthly Conference of Sisters was held.

Since 1890 the German monthly, *Der Diakonissen-Freund*, has been edited by the Pastor, as the organ of our cause, and has met with general acceptance throughout our Church and our country. Whilst the year 1890 had seen a number of new enterprises within the Motherhouse and outside, the following years were devoted to quiet development. A great deal of labor was demanded from the Sisters and their leaders. The Rector found some relief in the appointment of a secretary and assistant in the person of the Rev. A. Blum (after June 1, 1892). On March 31, 1892, the Isolating House was completed by Mr. Lankenau, and handed over to the Board of Trustees. It is used for the reception of such patients who, whilst under treatment in the Children's Hospital or in the German Hospital, are found to be afflicted with contagious disease. It has done most valuable service to both institutions.

During all these years our cause was brought before the people in lectures and sermons, and particularly through the conferences and meetings held at our anniversaries.

An invaluable blessing was bestowed upon our Sisterhood when in 1890 our President opened his cottage by the seashore at Cape May Point, N. J., which he most generously devotes to the recreation of the Sisters, he himself being the kind host who invites the Sisters to his table and offers a most comfortable home to those who need rest and the refreshing sea-breeze and bath during the summer heat.

A great loss was sustained by our Motherhouse, when, in July, 1892, Rector Cordes sent his resignation from Germany. What he was to our House through his assiduous and many-sided labors, shall never be forgotten and deserves grateful remembrance also in this ANNUAL. His place was vacant from June, 1892, to July, 1893. The Rev. A. Blum acted as substitute to the best of his ability, faithfully discharging the duties laid upon him. In the month of May, 1893, the Oberin was afflicted with severe illness, and for a time had to withdraw from the management of the House.

On the fourth of July, 1893, the new pastor, Rev. Carl Goedel arrived, and was solemnly installed in his office on the

following Sunday, July 8th, by the Rev. Dr. A. Spaeth. He had formerly been in the service of the Rhenish Church as pastor in Weinsheim, near Kreuznach. By the grace of God he has succeeded in discharging the duties of his office to the full satisfaction of the Board.

The year 1894 brought a change in the Board, inasmuch as Rev. F. Wischan resigned, and Rev. G. C. Berkemeier, of the Wartburg Orphans' Home, Mount Vernon, N. Y., was chosen in his place. This choice was made possible by a change in our Charter, obtained some time before, which demands that the clerical members of the Board must belong to the General Council of the Evangelical Lutheran Church in North America, being no longer confined as before, to the Ministerium of Pennsylvania. By this action and the election of the Rev. Mr. Berkemeier the New York Ministerium is brought into closer contact with our institution. And it is fair and proper to give a public recognition to the warm interest which we there find for our cause, and which is shown by the fact that quite a number of Christian women have come to us from that part of the Church. At the same time it is hoped that the work of the Female Diaconate within these two oldest Lutheran Synods will for the present be concentrated in one Motherhouse, and a separation into different smaller institutions will be prevented.

On the 30th of March of 1894 the Rev. A. Blum left us, after several years of faithful service, to accept a call as pastor. The position of Secretary which had been filled by him, was first taken by one of the Sisters; afterwards by Miss Nora R. Ohl, who is the present incumbent. In September, 1894, our House was received as a member of the Association of Deaconess Houses of the World, at the General Conference in Kaiserswerth. The Pastor was able to be present on this occasion.

On the 21st of July, 1895, death removed Mr. J. Henry Tilge, who had been a member of the Hospital Board since 1882, and who, when our work was begun, was also elected a member of the Board of the Mary J. Drexel Home.

Of great importance not only for our House, but also for the entire Deaconess work in our Church and in the United States, was the *First Conference of Lutheran Deaconess Houses in America*, held in our House, September 16–18, 1896. Weighty ques-

tions were there discussed, including the fundamental principles involved, and a hearty agreement reached by the representatives of the Motherhouses of Philadelphia, Milwaukee, Omaha, and Baltimore. Before the close of the sessions the Conference was constituted a permanent one. The papers submitted, and the proceedings of the First Conference were published in pamphlet form, and will be sent to any one on request. The second meeting of the Conference was held in Milwaukee, Wis., October 20–22, 1897, the third one in Omaha, Nebr., October 4–5, 1899, and the fourth one in Baltimore, Md., January 5–7, 1903. The proceedings and papers of these highly successful conventions are published also in pamphlet form and can be had on application.

Our beloved Oberin, *Wanda von Oertzen*, was in June, 1897, obliged to intermit her labors in order to seek relief from a serious ailment. It was, however, in the Lord's mind to release her entirely from His service upon earth. After a lingering illness in the Deaconess House Bethanien, Berlin, she peacefully fell asleep on the 14th of November.

What Wanda von Oertzen was to our two institutions, and to each one of us, is known by our friends. The thoughtfulness of our President has given lasting expression to our enduring love and respect by the erection of a memorial tablet in the stairhall of the Motherhouse. Thus the memory of the departed will be perpetuated to the future generations of our House, whilst we, who were associated with her, will keep her in faithful and grateful remembrance as long as we live.

Before this season of trial and privation and anxious waiting had come to an end, it pleased God to lay a fresh burden upon us in the sudden death of our Vice-President, the German consul in this city, Mr. *Charles H. Meyer*, who was taken away during the night of August 13–14, 1898. His name will likewise continue to be linked not only with the history of our House, but also with that of the work of the Diaconate in our land. From the very beginning he was the most faithful and indefatigable co-worker of our founder, and an intelligent, warm-hearted friend of our Sisters, whose companionship he sought not only in their fields of labor, but also during their hours of leisure and recreation, and for whom he made many a vigorous plea. Though a very busy man, it was his delight to devote his comparatively brief

periods of freedom to the service of our institution. To many of us he was a loyal personal friend. As such he will continue to live in our memories; and his labors for our cause will, as he himself hoped, be his enduring legacy to us, to our Motherhouse, and to the German Hospital.

On the 30th of January, 1898, Sister *Emilie Schwarz* was installed into the office of Sister Superior ("Oberin") of the Motherhouse. In February, 1901, she resigned, and our former Training Sister ("Probemeisterin"), Sister Magdalene Steinmann, was installed Sister Superior on the afternoon of Whitsunday, 1901.

By a unanimous vote, the well-known and highly respected attorney and active layman of our Church, Mr. *William H. Staake*, was at the beginning of the year 1898 elected a member of the Board, and at the Board's first session in 1899 he was unanimously chosen *Vice-President* of the institution. At the same meeting Mr. *Hermann Hessenbruch* was elected a member of the Board.

The event, which during the past years has been of greatest import to us, was the death of our *President*, Founder and Maintainer, Mr. *Johann Diederich Lankenau*, on August 30th, 1901. Though many afflictions have come to our Motherhouse in the few short years of its existence, yet this has been the most severe. The death of our kind and loving President, who had been a father to us all, has been most keenly felt.

The death of our founder has completed the first period in the history of our Motherhouse. We, who have been intrusted by our late President with the direction of all the work, must preserve his memory to posterity by a faithful continuance and fulfilment of the projects to which Mr. Lankenau had given his loving consideration, and which through the grace of God had been promoted by his advice and liberal charity.

This in brief is the history of our House to December 31, 1901. We now invite the reader to a review of the events and work in the year 1902.

PART THIRD.

REPORT OF THE YEAR 1902.

Our Heavenly Father has his representatives and stewards here on earth who are assisting His children, in His name and by His blessing, with their guidance, advice, support and protection. We also are rejoicing in the co-operation of such helpers: Our beloved President, successor of Mr. Lankenau since the 7th of February, William H. Staake, Esq., in all wisdom and in due consideration of the present situation has been granting the utmost freedom of action to all those entrusted with the supervision and administration of our Sisterhood and Home, kindly supporting them by his hearty counsel and co-operation; our Vice-President, Mr. G. A. Schwarz, is ever ready to attend to the needs of our institution, especially with regard to improvements and accommodations of property and grounds. All the members of the Board of Trustees are equally engaged in the service for our house and are working in faithfulness and harmony. The vacancy caused by the death of Mr. Lankenau has been filled by Mr. William P. M. Braun as member of the Board of Trustees.

On the memorable day when we celebrated the memory of out sainted founder, J. D. Lankenau's most faithful assistant in the finances, our Treasurer since the beginning, Mr. Charles A. Woerwag, had to undergo another operation which had been resolved upon as a last means of saving his life. But God, in His Providence, had ordered otherwise, and Mr. Woerwag died on the following day.

Mr. Edmund R. Teubner has been elected Treasurer, and, by his faithful support, our institution has received during the past few months a sound system of finances. The vacancy in the Board caused by the *death of Mr. Woerwag* has been filled by the Rev. Dr. Samuel Laird.

THE HOME KITCHEN.

Among the Sisters have been many changes. We began the year with 72; we lost one probationer by death, Sister Elise Gabor, who died after a prolonged illness on February 21st, and two probationers by resignation. At Easter, 1902, two young women were admitted as probationers; at Easter, 1903, six; Whitsunday, 1902, six probationers were consecrated, and on the same festival of the current year the consecration of five Sisters took place, so that we have now in all seventy-five Sisters, among them fifty consecrated Deaconesses. Besides these we are training two probationers for the Evangelical Association, which is just beginning Deaconess work. The demands and the work grow, but the workers are few. We resign ourselves to God's directing hand, and pray to Him for an increase of faithful helpers.

To Sister Emma Tappert, who had previously taken a course at Neuendettelsau, were assigned the duties of Training Sister. Her charges are at present four young women, who are taking the Course, and a fifth, who is learning German.

But now let us follow our Sisters for a moment to their respective fields of labor at home and abroad:

I.—THE WORK IN THE MOTHERHOUSE.

1. *The Old People's Home.*—This was originally intended by Mr. Lankenau as "The Mary J. Drexel Home," with which the Motherhouse and all the other institutions were afterwards united under one roof. It was opened November 11, 1889, and offers a lifelong home to well recommended, well behaved, temperate and respectable old couples or individuals of German descent not suffering from incurable, infectious or repulsive diseases. They must be over sixty years of age and unable to provide for their own support; they must have been living in Philadelphia for at least five years and belong to a recognized Protestant Church. After a four months' period of probation they are fully received. They pay an entrance fee of $300 and bind themselves to leave all their property to the Home.

One Sister is employed in the service of the Old People's Home. The Home had during the year thirty-eight inmates. Of these, five died and four were admitted. The vacancies were

quickly filled from a long "waiting list." The health of the inmates is most satisfactory and they evidently find themselves quite comfortable in their new home, owing to the beautiful, healthy quarters which they occupy, the care they receive, and also to the fact that, as far as the state of their health permits, they are kept busy with lighter work about the house. The illustration on another page shows a number of them.

2. *The Children's Hospital* comes next in the date of its foundation. It was opened on May 15, 1889, and was intended not only to relieve the German Hospital to some extent, but also to serve for the practical training of the Sisters and their assistants.

The service among these little patients, though very laborious, is most cheerfully rendered, and is a blessed work, inasmuch as the Sister is in this case not only a hospital nurse, but also takes the place of a mother and friendly comforter. And certainly these little ones are the most grateful patients. As a rule they greatly enjoy their stay in these beautiful and airy rooms under the loving care of the Sisters. The Hospital, with them, is not a place of terror, but, whenever the first trying pains are over, we see everywhere happy and contented faces. The illustration shows a ward in the Children's Hospital, the Sisters among the little ones that are committed to their care.

On the 4th of July Dr. Marie L. Bauer resigned as Supervising Physician of the Children's Hospital. We most heartily thank her for the faithful services she has rendered to our institution during the last ten years, and we highly appreciate her willingness to continue in the position as our school physician. The vacancy was filled, on July 1st, by Dr. J. Leslie Davis, who has been doing the most satisfactory work for all the parties concerned. But former obligations compelled him to resign on October 1st, and Dr. S. S. Woody took his place.

In the Children's Hospital 445 children were nursed in 8,773 nursing days: males, 282; females, 163; white, 429; colored, 16; medical, 126; surgical, 319. For 213 children payment was received; 232 were treated free of charge. Of the above 445 children, 397 were discharged; of these 328 were pronounced cured; 26 children died; 22 children thus remained at the beginning of the year; 232 operations were performed. In the clinics

6,473 cases were treated. A special report of the Children's Hospital was published and can be had by application.

3. Next in order of time comes the *Girls' School*, which was opened on September 16, 1890. It is conducted under the supervision of a Sister of abundant and mature experience in the work of education, with the assistance of well qualified teachers. It aims to give daughters entrusted to it a plain, substantial education, in a truly Christian spirit, on the basis of the Lutheran Confession. It therefore renders an important service to the Church in offering the advantages of a truly Lutheran school to those parents who love their Church and desire their daughters to be trained in her own distinctive spirit. Besides the ten regularly appointed teachers, among whom are six Sisters, instruction is given in the school by the Pastor.

The Girls' School has had a most gratifying increase. In the scholastic year 1902–03 a number of 58 pupils were enrolled, among them 41 boarders.

For daughters of Lutheran clergymen there are five places in the school reserved at half rates. Those who desire further information concerning the school are invited to ask for a catalogue or "Prospectus." See illustration on page 30.

4. Our youngest branch is the *Christian Kindergarten* in charge of one Sister. The school was opened on October 5, 1893, and the number of attendants is constantly increasing. In favorable weather sometimes as many as seventy little ones assemble, and are taught not only order and quietness, but also Bible History and Bible verses, hymns, games, and other useful things. Several of our Sisters have been introduced into this work. An opportunity is given to young ladies of Lutheran congregations to be trained in this important work among the little ones. (See illustration on page 34.)

The illustration on page 40 shows the *school-room of the probationers*. Here instruction is given by the "Probemeisterin" (the Sister who has charge of training the probationers), and the seed is sown which is to bring forth much fruit in years to come. Nor must we forget that department from which all the others are constantly fed, *the kitchen*. Another illustration shows the kitchen in the Mary J. Drexel Home; in the foreground the Sister who has charge of this department for both the

Home and the Hospital; further back we see a kitchen-sister with one of her servants. In the Hospital kitchen and the laundry for both institutions, four Sisters are busily engaged, assisted by numerous helpers, who are either volunteers or are paid employees.

II.—THE WORK ON OUT-STATIONS.

1. The first and principal out-station is, of course, the *German Hospital*, to which the Motherhouse itself owes its origin. It constantly requires the service of more than thirty Sisters and a great number of assistants. They are at work on eight stations under the supervision of as many Sisters, two are in the dispensary, three in the operating-room, and two in the kitchen. The direction of the whole is in the hands of the Sister-in-charge, Sister Magdalene von Bracht. A number of male and female nurses aid the Sisters. The average number of patients is 180 to 190, frequently, however, over 200. In the past year 3,236 house-patients were cared for, and 41,909 dispensary cases treated.

2–6. *In Parish work* there are now five Sisters, divided among the following Lutheran congregations: St. Paul's; Zion's; St. Johannis (since December 1, 1901), Philadelphia; St. Paul's, New York, and Redeemer, Brooklyn. In connection with the care of the sick and poor, the teaching of children has been assumed in four parishes, viz, Christian kindergarten work, and in one congregation instruction in religion and in the German language.

7. *The Hospital at Easton* (five Sisters) has manifested its love for the Sisters by erecting for them a delightful home, which was finished in February, 1901. During the past year 451 house patients and 4,792 clinic cases were treated.

8. In September, 1893, we sent two Sisters to take charge of the *Lutheran St. John's Home for Old People* in Allegheny, Pa. At present one Sister takes care of ten old people and three half orphans. The transferment of the Home to Nars, Pa., has taken place. As the inmates did not furnish enough to do, the Sisters began, in the first year already, to take up other work, especially the care of the poor and sick in the neighborhood. In several

cases of serious illness they rendered such substantial aid to the local physicians that they planned a hospital in that portion of the city, to be placed under the direction of our Sisters. They carried out this idea, and the result is our latest out-station:

9. *St. John's General Hospital* in Allegheny, which, erected on the ground of the Old People's Home, was opened on the 12th of May, 1896, and has proved quite a success. Five Sisters are serving there. The Hospital has had a very rapid growth, 1,038 patients were treated last year in a total of 15,086 nursing days; 842 were males, 196 females; 434 medical, 542 surgical. The increase of patients was 162.

Thus far our report. We hope that it has enabled our kind readers to gain an insight into our glorious work and calling, to understand its principles, to see its roots in the Church of old, to follow the beginnings of our own institution, and to learn the details of our work during the past years. May we not expect that some will be drawn to join us in this work? Should not a Christian heart be moved to extend a helping hand, where so much suffering is to be alleviated, so much work to be done, so great blessings to be bestowed? We would simply address this question to the hearts of our readers: "Do you believe that this work is a true service done to the Lord in His needy brethren?" And if you answer in the affirmative, you *must* help us. Above all, are the Ministers of the Word in duty bound to take an interest in the work of the Diaconate. It is work for God's kingdom, just as much as foreign and home mission work, and we therefore make the following request: (1) Secure the necessary information concerning this work by reading the literature (see page 27). (2) Pay us a visit, whenever possible; come and see for yourself how our work is done. (3) Remember our work in your preaching, catechetical instruction and Sunday-school. The great majority of the 13,000 Protestant Deaconesses have been led to this ministry through the influence of their pastors. Your congregations have a right to hear of this cause; your Christian women must not be in a position to say, "No one has called us." And set the best example yourselves by sending your own daughters.

We would also say a word to the Ladies' Societies of our congregations. They may be organized for missionary work.

THE EASTON HOSPITAL.

But certainly the Diaconate is most directly mission work for women. Take our paper and keep our cause before your members. Simply as a matter of general interest it offers you the most attractive illustration of women's devotion to the Lord's service.

The parents and guardians of such daughters as feel an inclination to follow this calling are urgently requested not to throw any obstacles in their way and not to be influenced by money considerations where the Lord's cause is to be served by their children. And it is certainly an honor to give our dearest ones to the service of our Lord and Master.

We ask you, Christian woman, who are without a regular calling in this world, will you not become a deaconess? Is there any reason why you should not take this step? The Lord has need of your service. Consider prayerfully the conditions of entrance (appended to this ANNUAL), and let us ask: What prevents you from coming to our help?

And lastly we ask all our kind readers to help us with their prayers. We believe this to be the Lord's work. We are in special, daily need of His blessing, His assistance, His patience and forbearance wherever we are at fault. Help us then with your prayers, and show your kind interest and sympathy by praying for the continued growth and prosperity of the great work of the Female Diaconate.

CONDITIONS OF ADMISSION.

1. Our Deaconess Motherhouse adheres to the Evangelical Lutheran Church. Only such young women and widows as are, from conviction, members of the Lutheran Church, will be admitted.

2. The motive for entering the calling must be a pure one. One who seeks merely a provision for life, or expects to attain a higher position by means of the deaconess calling, is not fitted for the service.

3. We desire in those applying for admission a devout and sincere mind, turned to spiritual things. This disposition must not, however, be based upon vague emotions, but upon the believing recognition of the truth of the gospel, as it is presented in the Holy Scriptures. The following passages are especially to be considered in this connection: St. John 12 : 12; St. Matt. 16 : 24, 25; St. Luke 14 : 13; Eph. 2 : 8–10; Phil. 3 : 7–11; 1 Peter 1 : 8; 1 John 5 : 4, 5.

4. It is also of great importance, that one who wishes to become a deaconess should have begun to experience the grace of Christ in her own inner life. One who desires to serve the Saviour among the poor, the suffering, and the degraded, and to help in leading them to Christ, must understand her own heart well enough to realize that she dare not rely upon her own strength, but only upon Him who has said: "Without Me, ye can do nothing."

5. No young woman must take a step of such importance without the blessing of her parents. Her application for admission must therefore be accompanied by the written consent of her parents, or of her guardian, in case she is an orphan and under age.

6. A young woman who desires to choose the deaconess calling must be of an unblemished reputation, and must therefore furnish a testimonial from her pastor as to her good conduct.

7. A deaconess must possess good physical health. She also needs strength and endurance, so as to be equal to the labors of the calling. To one of a weak and delicate constitution, or who is afflicted with a chronic ailment, the service is too severe, and she is not called upon to undertake it.

8. Those applying for admission must be between the ages of 18 and 36.

9. The following qualifications are furthermore necessary to a future deaconess. She must possess a mind capable of development, must be able to adapt herself to the associated life, must be peaceable, unassuming and willing to obey. A cheerful disposition and a pleasant manner are desirable gifts for the calling. The willingness of perfect surrender is a necessary requirement.

10. It is advisable to enter between April 1st and October 1st. The applicant must understand the German language, or be willing to learn it.

She must be able to read, write and keep accounts, either in German or English; but especially must she be acquainted with the chief contents of the Holy Scriptures, and know the most important texts and facts. It is also expected that she have some practice and experience in the usual household duties and woman's handiwork.

11. All candidates must pass through the Preparatory Course. The branches taught in this Course include the study of the Holy Scriptures and of the doctrines of the Church, the history of the Diaconate and the exercise of mercy, medical instruction, and general branches, such as history, geography, arithmetic, the study of German and English, singing and needlework. To this is added a wholesome measure of household duties and of service in hospital work.

12. The pupils of the Course wear plain dresses of their own selection, the aprons being furnished by the Motherhouse. A list of the articles to be brought is given on following page. No unnecessary article should be brought, and everything must be of substantial material and of simple make.

13. For the pupils, this period will be especially a time of self-examination and preparation. After the conclusion of the Course the superiors will decide whether a pupil is to be invested, and therewith received into the Sisterhood as a probationer.

14. Each one, upon being received into the Sisterhood, gives her solemn promise to the Pastor and the Sister Superior to obey the rules of the House and pledges herself willingly to undertake any service of mercy to which she may be called.

15. The Motherhouse provides for the bodily wants of those who, after having passed through the Course, have been received into the Sisterhood. It cares for the consecrated deaconesses in their old age, or when they are disabled in the service.

16. The deaconess is bound by no vow, but it is taken for granted that she recognizes her calling as her life-work. If a Sister desires to leave, she must announce her intention and explain her motives to the Pastor and the Sister Superior. The superiors have the right to dismiss anyone who, by her conduct, may render such a proceeding necessary.

Any young woman who, considering the foregoing conditions, has the desire and the hope that God may use her in the deaconess calling, and who, after earnest prayer, has assured herself of God's will in the matter, is invited to apply in writing to the Pastor or the Sister Superior of the Mary J. Drexel Home, 2100 South College Avenue, Philadelphia, Pa., adding to the application: (1) A sketch of her life, written by herself; (2) a certificate of baptism or of confirmation; (3) the written consent of her parents or guardian; (4) a testimonial from her pastor, and (5) a certificate of good health from her physician. When her papers are found satisfactory, she will receive notice as to the time when she can be admitted.

Blessed are they that enter far into inward things, and endeavor to prepare themselves more and more, by daily exercises, for the receiving of heavenly secrets.

Bid farewell therefore to all things else, and labor to please thy Creator, and to be faithful unto Him, that so thou mayest be able to attain unto true blessedness.—THOMAS A. KEMPIS.

QUESTIONS TO BE ANSWERED BY THE APPLICANT IN PREPARING THE SKETCH OF HER LIFE.

1. When and where were you born? When and where were you baptized? What are the names of your parents? What is your position and occupation? Where do your parents live? How many brothers and sisters have you? Was it the custom in your parents' house to hold family devotion and to say grace at table? Were you taught to attend church regularly?

2. When and how long did you attend school? How long did your catechetical instruction continue? When and by whom were you confirmed? Do you still know your catechism? What kind of books did you read?

3. Have you been with your parents until now? Or where have you been? If you were not born in America, when did you come to this country? What has been your occupation? Can you knit and sew? Are you able to conduct a household?

4. What prompted the idea of becoming a deaconess? Since when have you the desire?

5. Name a pastor or other person of whom we can make inquiries about you. It is desirable to name more than one person.

LIST OF ARTICLES TO BE BROUGHT BY THOSE WHO ENTER AS PUPILS.

3 plain wash dresses,
1 black serge dress,
1 black shawl,
6 undershirts,
6 night-dresses,
6 pairs drawers,
6 pairs stockings, new,
12 pocket-handkerchiefs,
3 pairs common-sense shoes, new,
3 dark underskirts,
2 pairs corsets,
1 umbrella,
A Bible,

Work-box or basket, with the necessary furnishings; also combs, sponges, hair-, nail-, tooth- and clothes-brushes.

All these articles must be marked with the owner's full initials.

Writing materials can be purchased in the house.

ANNUAL REPORT OF THE TREASURER.

1902.

January 1, 1902, Treasurer's Account overdrawn (advanced by Drexel & Co.)		$ 6,096 27

EXPENSES.

Household account (Sister Superior)	$ 450 00	
Household account at Cape May Point during summer	400 00	
		850.00
Deaconesses account, to Sisters	$ 650 00	
Quarterly allowance	5,550 00	
Board for two Sisters at Neuendettelsau	109 13	
		6,309 13
School account		2,578 05
Chapel Offerings and Collections:		
To Poor Box of the Home	$ 69 00	
To Poor Box of the German Hospital	69 00	
To Rev. J. Gruhler, Treasurer	50 00	
To P. M. Brown, Treasurer, Lutheran Orphan Asylum	50 00	
		238 00
Entrance Fees, Home:		
Entrance money returned		451 50
Cape May Point property, building and repairs		1,120 55
Household provisions		10,994 00
Malt liquors		278 35
Household utensils, etc.		624 46
Gas bills		148 10
Coal		119 73
Telephone Service		121 40
Building material, repairs and carpenter work		1,127 97
Painting		1,796 77
Plumbing		68 58
Books and publications		138 89
Furniture and bedding		104 40
Drugs, medicines and surgical supplies		1,069 92
Diakonissen Freund, printing bills		423 50
Burial expenses		275 50
Dry goods and notions		2,175 39
Pension and charity account		164 40
		$37,274 86

ST. JOHN'S GENERAL HOSPITAL, ALLEGHENY, PA.

Brought forward		$37,274 86
Insurance Account:		
Policies on Cape May Point property	$ 208 17	
Elevator insurance	142 50	
		350 67
Interest account		593 97
Taxes, etc.:		
Collateral Inheritance Tax, Estate J. D. Lankenau,	$ 460 54	
Water rent for 1902	54 15	
		514 69
Salaries to officers, physicians, employees		3,898 33
Wages		5,145 80
Miscellaneous:		
Philadelphia Street Sprinkling Company	$ 91 00	
Attention to clock	50 00	
Attention to organ	30 00	
Picture and frame	35 00	
Engrossing resolutions	60 00	
Premium on Treasurer's bond	31 25	
Christmas appropriation, 1902	600 00	
Traveling expenses	94 96	
Printing, stationery and advertising	558 67	
Petty cash at office	381 34	
Sundries	47 67	
		1,979 89
		$49,758 21

RECEIPTS.

January 1, 1902, cash at office (balance of office account per December, 1901)		$ 216 50
Deaconesses account, Service of Sisters:		
From German Hospital	$5,000 00	
From sundry stations and churches	2,495 00	
		7,495 00
School account, board and tuition of pupils		7,745 55
Kindergarten, dues from pupils		288 69
Children's Hospital, patients' dues and board		2,672 57
Chapel offerings and collections		215 21
Entrance fees to Home		2,400 00
Additional deposits by inmates of Home		800 00
Diakonissen Freund, from subscribers		152 82
For drugs and medicines		21 45
For dry goods and notions		1,618 44
		$23,626 23

Brought forward		$23,626 23
Insurance Account:		
Dividend Received from Philadelphia contributionship		37 50
Received from Estate of J. D. Lankenau, deceased, for collateral inheritance tax and insurance on Cape May Point property		668 71
Miscellaneous Receipts:		
United States pensions for two inmates of Home	$ 252 00	
For special nursing of inmate of Home	38 00	
Money left by deceased inmate	3 70	
Donation	7 00	
Interest received	55 58	
		356 28
From sale of books, thermometers and sundry articles		103 90
		$24,792 62

COST OF MAINTENANCE FOR 1902.

Total expenses to December 31, 1902	$49,758 21	
Less amount overdrawn January 1, 1902	6,096 27	
Expenses for 1902		$43,661 94
Total receipts for 1902	$24,792 62	
Less amount of special deposits by Inmates of Home	800 00	
		23,992 62
Excess of expenses over receipts		$19,669 32

Representing cost of maintenance for 1902.

FINANCIAL STATEMENT.

From January 1, 1902, to December 31, 1902.

	Dr.	Cr.
January 1, 1902, Treasurer's account overdrawn		$ 6,096 27
December 31, 1902, expenses to date		43,661 94
December 31, 1902, receipts to date	$24,792 62	
December 31, 1902, Treasurer's account overdrawn (advanced by Drexel & Co.)	24,965 59	
	$49,758 21	$49,758 21

Respectfully submitted,

EDMUND R. TEUBNER,
Treasurer.

PHILADELPHIA, January 1, 1903.

Examined and found correct:

G. A. SCHWARZ.
JOS. A. BREMER.
C. GOEDEL.

January 10, 1903.

Form of Bequest of Moneys or other Personal Property.

I hereby give and bequeath to the "MARY J. DREXEL HOME AND PHILADELPHIA MOTHERHOUSE OF DEACONESSES," the sum of_____ ($_____), to be used for the purpose of the said corporation.

[SEAL.]

NOTE.—If the personal property does not consist of money, a brief description of it can be inserted, instead of the words "the sum of_____ dollars ($_____)," in the above form of bequest.

Form of Devise.

I hereby give and devise unto the "MARY J. DREXEL HOME AND PHILADELPHIA MOTHERHOUSE OF DEACONESSES," its successors and assigns, all that certain lot or piece of ground, with the buildings and improvements thereon erected, situate (follow here with a brief description of the real estate intended to be devised).

[SEAL.]

NOTE.—The laws of Pennsylvania provide that all gifts, devises and bequests to any charitable institution, by deed or will, must be executed at least one calendar month before the decease of the donor or testator, and attested by two credible and at the time disinterested witnesses.

All donations of moneys intended for the institution should be sent to the Treasurer, Mr. Edmund R. Teubner, office of Drexel & Co., Chestnut and Fifth Streets, Philadelphia.

All donations of merchandise, or other personal property, should be sent direct to the Home, addressed to the "Sister Superior, Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, 2100 South College Avenue, Philadelphia."